

Final Conference
of the

Oxford Seminar in Advanced Jewish Studies
Books in Judeo Languages: Popular Reading and Scholarship



30 November-1 December 2022

Oxford Centre for Hebrew and Jewish Studies
Clarendon Institute, Walton Street
Oxford, OX1 2HG

Convenor: Jean Baumgarten (CNRS, Paris)

*Entrance free. No registration for in-person attendance necessary.
Please click [here](#) to register to join via Zoom.*

CONFERENCE PROGRAMME

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Wednesday, 30 November 2022

9:15–9:30 – Welcome: Judith Olszowy-Schlanger (President of OCHJS)

9:30–9:45 – Introduction: Jean Baumgarten

9:45–11:15 – Panel 1: Yiddish Translations and Adaptations

Chair: Osnat Sharon-Pinto

Ruth von Bernuth – “‘Nice to Read and Not Only for Women, Boys, and Girls’’: Joseph Maarssen’s *Yehoshua ben Sirak* (Amsterdam, 1712)’

Jean Baumgarten – ‘Kabbalistic Sources in the Old Yiddish Ethical Treatise: The *Kav ha-Yashar* by Tsvi Hirsh Koidanover (Frankfurt, 1705)’

11:15–11:30 – Tea and Coffee Break

11:30–13:00 – Panel 2: Literary Encounters in Judeo-Arabic

Chair: Laurent Mignon

Moshe Lavee – ‘Judeo-Arabic Homilies: Mediating Scholarship to the Wider Public’

Paul B. Fenton – ‘A Rare Algerian Print from 1854: The Travels of Israel Benjamin and Its Judaeo-Arabic Translation’

13:00–14:00 – Lunch Break (*lunch provided for invited presenters only*)

14:00–15:30 – Panel 3: Orality and Literacy in Judeo-Spanish

Chair: Sandra Hajek

Francesca Valentina Diana – ‘Re-educating the Jews: Sephardic Literary Encounters in Eighteenth- and Nineteenth-Century Mediterranean Basin’

Sarah Gimenez – ‘Study of Judeo-Spanish Written and Oral Sources: The *Me’am Lo’ez* and the Book of Proverbs Gathered by I. S. Révah’

16:00–16:15 – Closing Session

Moshe Lavee – ‘Digital Humanities and Jewish Languages’

19:00 – Dinner (*for invited presenters only*)

Thursday, 1 December 2022

9:30–11:00 – Panel 4: Glossaries in Jewish Languages

Chair: Ruth von Bernuth

Ilana Wartenberg – ‘Scientific and Philosophical Glossaries in Judeo-Italian and Hebrew: the Case of Ms. Mich. Add. 39 from the Bodleian Library’

Sandra Hajek – ‘Hebrew-Old French Biblical Glossaries as Testimonies of the Jewish Educational Tradition in Medieval Northern France’

11:00–11:30 – Tea and Coffee Break

11:30–13:00 – Panel 5: Jewish Languages in Contact

Chair: Ilana Wartenberg

Alessandro Guetta – ‘*An Ancient Psalm, a Modern Song*: The Shift from Judeo-Italian to Standard, Literary Italian in the Jewish Translations from Hebrew in the Early Modern Period’

Laurent Mignon – ‘Judeo-Turkish: An Anomaly Among Jewish Languages?’

13:00–14:00 – Lunch Break (*lunch provided for invited presenters only*)

14:00–15:30 – Panel 6: Near and Far in Old Yiddish Texts

Chair: Jean Baumgarten

Ossnat Sharon Pinto – ‘Far-Off Lands in Early Modern Jewish Imagination: Deciphering *Gelilot Eretz Yisrael* (Lublin, 1635)’

Oren Roman – ‘Old Yiddish Epic and Synagogue Liturgy’

16.00–16.30

César Merchán-Hamann – Presentation of Manuscripts and Early Printed Editions in Jewish Languages from the Bodleian Library*

**Please note that participants will need to walk to the Weston Library in order to view the manuscripts.*

ABSTRACTS AND BIOGRAPHICAL INFORMATION
(in alphabetical order)

Jean Baumgarten, CNRS

'Kabbalistic Sources in the Old Yiddish Ethical Treatise: The *Kav ha-Yashar* by Tsvi Hirsh Koidanover (Frankfurt, 1705)'

Ethical books in Old Yiddish constitute an important domain of Jewish vernacular literature. From the 17th century onward, we notice an evolution in this type of texts with the introduction of many Kabbalistic references and quotations to illustrate the practical advice and rules intended to regulate and control human behaviours, as well as religious rituals and practices. In this lecture, we will question the meaning of such an introduction of Kabbalistic references into Jewish popular literature. In so doing, we will discuss what kind of references and excerpts from mystical books are inserted, which themes are emphasised and for which readership these texts were printed. The incorporation of mystical texts into popular Jewish literature could be considered a sign of transformation of Ashkenazi traditional culture between the 17th and 18th centuries.

Jean Baumgarten is Emeritus Director of Research, Centre National de la Recherche scientifique (CNRS-EHESS), Centre de Recherches Historiques (CRH), Paris, France. His research interests include Old Yiddish literature and language, cultural history of Ashkenazi Jewry, history of the Yiddish book and history of Hasidism. Among his recent publications are: *Le Baal Shem Tov, mystique, magicien, guérisseur* (Paris, Albin Michel, 2020); *Des coutumes qui font vivre: le Sefer ha-Minhagim de Simon Guenzburg (Venise, 1593)* (Paris, Editions de l'éclat, 2021); and *La Nascita del Chassidismo*, edited by Silvano Facioni (Milan, Mimesis, 2022).

Ruth von Bernuth

'"Nice to Read and not Only for Women, Boys, and Girls": Joseph Maarsen's *Yehoshua ben Sirak* (1712)'

Biblical literature was the most common reading material in the medieval and early modern world for Jews and Christians alike. Despite its apocryphal status, the Book of Ben Sira, with its proverbs and sayings, is among the most quoted biblical (or para-biblical) works across early modern Europe. It is therefore no surprise that there exist several Yiddish versions of this work in manuscript and in print. This talk will focus on Joseph Maarsen, a substantial figure in early 18th-century Amsterdam Jewish cultural life, who published a Yiddish Ben Sira in 1712. On his title page, he recommends the book not only to women, boys and girls, but also as an improving read for heads of household, too.

Ruth von Bernuth teaches in the Department of Germanic and Slavic Languages and Literatures of the University of North Carolina at Chapel Hill, where she also was the director of the Carolina Center for Jewish Studies between 2013 and 2022. She holds a PhD in medieval and early modern German literature and has received several fellowships, including from the YIVO Institute, the Rothschild Foundation (Yad Hanadiv), the Alfried Krupp Wissenschaftskolleg and the Maimonides Centre for Advanced Studies. She is author of *Wunder, Spott und Prophetie: Natürliche Narrheit in den "Historien von Claus Narren"* (2009) and *How the Wise Men Got to Chelm: The Life and Times of a Yiddish Folk Tradition* (2016).

Francesca Valentina Diana

'Re-educating the Jews: Sephardic Literary Encounters in Eighteenth- and Nineteenth-Century Mediterranean Basin'

At the end of the 16th century, a substantial group of *Sephardim* arrived in Livorno, transforming the city into one of the most prosperous merchant ports in Europe, as well as one of the prominent printing centres. Precisely during the golden age of Livorno's publishing activities – i.e., the 18th and early 19th centuries – were a huge number of Judeo-Spanish books published and used for spiritual edification, with an ethical and moral background to re-educate Jews who were no longer able to read Hebrew, as well as to curb a lack of religiosity and a growing indifference toward the practice of worship. The first part of this paper will focus on Marranism, Sabbateanism and Emancipation, and their impact on the spiritual wandering of Mediterranean Sephardim. The second part will delve into portions of text from works printed in Livorno in the Ladino language.

Francesca Valentina Diana earned a PhD in Jewish Studies from Alma Mater Studiorum-University of Bologna in April 2020. She is currently a member of the I-TAL-YA Books project promoted by the Union of Italian Jewish Communities in collaboration with the National Central Library of Rome and the National Library of Israel and supported by the Rothschild Foundation Hanadiv Europe. As Postdoctoral Fellow at the Department of Philology, Literature and Linguistics/CISE-Centro Interdipartimentale di Studi Ebraici (Pisa), she has investigated the role of Sephardic literature as a source for the history of Mediterranean Judaism.

Paul B. Fenton

'A Rare Algerian Print from 1854: The Travels of Israel Benjamin and Its Judeo-Arabic Translation'

Hebrew prints from Algiers are very rare, and those written in Judeo-Arabic are even more so. Such is the case of the Judeo-Arabic edition of a fascinating work called *Nesí'ót Yisra'el* published in Algiers in 1854 and, hitherto, incompletely described by the bibliographers of North African printing. The book is in fact by the Jewish traveller and explorer Israel Joseph Benjamin (1818–1864), who styled himself Benjamin II in emulation of the medieval traveller Benjamin of Tudela. Born in Moldavia, Benjamin set out in 1845 in search of the remnants of the Ten Lost Tribes and his travels took him to China in the East and back through Italy to North Africa. Benjamin described his experiences in a Hebrew travelogue which, surprisingly, was first published in Algiers in 1854 in a Judeo-Arabic translation. Thus it stands to be the first translation from pre-modern Hebrew into Arabic. The book appeared simultaneously in French with the title *Un an de séjour aux Indes orientales (1849–1850)* in Algiers in 1854, and later appeared in a fuller French translation *Cinq années de voyage en Orient 1846–1851* (Paris, 1856). Subsequently, it was published in German (Hannover, 1858), English (Hannover, 1859), Hebrew (Lyck, 1859) and Judeo-Spanish (Salonica, 1863). Professor Fenton's presentation will give a description of the Judeo-Arabic version, an explanation of its origin and an analysis of its linguistic features.

Paul B. Fenton, both an Arabist and Hebraist, was Co-Director of the Department of Arabic and Hebrew Studies at the Sorbonne Université, Paris, where he had been Professor of Hebrew Language and Literature since 1996. He is also a statutory research member of the Laboratoire

de l'étude des monothéismes (CNRS). After Rabbinical studies, he majored in Semitics at Strasbourg University and St Joseph University in Beirut. He went on to complete his PhD in Mediaeval Jewish Philosophy and Judaeo-Arabic Literature under Georges Vajda (Sorbonne, 1976). From 1978–1982, he was Research Assistant at the Cairo Genizah Unit at Cambridge University Library. Before his appointment at the Sorbonne, he had been Professor of Hebrew at Strasbourg University. His field of research covers various aspects of Jewish civilisation in the Muslim world, including comparative Jewish and Islamic philosophy, theology and mysticism. He is director of the E. J. Brill series 'Études sur le judaïsme medieval', and has published numerous studies and monographs in the field of Jewish culture in the Islamic context in several languages, notably his *Deux traités de mystique juive* (1987); *Moïse Ibn Ezra, philosophe et poète andalou du XIIIe siècle* (1997); *Le Commentaire kairouanais sur le Livre de la Création* (2002); *Joseph Ibn Waqâr, The Principles of the Qabbalah* (2004); *Judah Ibn Malka, La Consolation de l'expatrié spirituel* (2007); *Juda al-Harizi, Kitâb al-Durar, The Book of Pearls* (2009); *Muhammad Ibn Zikri (17th c.), On the Eminence of Israelites and Arabs* (Madrid, CSIC, 2015); *Exile in the Maghreb: Jews under Islam* (2016); and *Samuel Romanelli, Voyage en pays arabe* (2019). His latest book, *Getzel Selikovitsch, un aventurier juif au pays du Mahdi* (2021), is a translation from Yiddish of an Orientalist's biography.

Sarah Gimenez

'Study of Judeo-Spanish Written and Oral Sources: The *Me'am Lo'ez* and the Book of Proverbs Gathered by I. S. Révah'

'A gostar, ke no movash!' This Judeo-Spanish proverb could be translated word by word as: 'Taste! May you not move!' It means 'taste everything so you don't have a miscarriage'. It's based on a custom that meant not to refuse anything to a pregnant lady in order to avoid a miscarriage. This custom is taken from the Talmudic passage about sacrificial orders so as not to provoke miscarriages. All this is explained in the *Me'Am Lo'ez*, a Judeo-Spanish biblical commentary.

This example is quite telling regarding a particular phenomenon – namely, the presence of several references to sacred texts and biblical exegesis in the Judeo-Spanish proverb. Comparative analysis of the two corpora from written and oral repertoires allows us to emphasize certain intertextual canals within Judeo-Spanish corpora. This comparative approach also will enable us to establish correlations with other Judeo languages.

Sarah Gimenez is a doctor of linguistics and language didactics at INALCO (Paris). She defended her thesis in 2021 and was awarded the prize for the best thesis in Jewish Studies by the Société des Etudes Juives and the Mémorial de la Shoah. Her thesis was a critical edition of I. S. Révah's manuscript of Proverbs (Judeo-Spanish, Salonica, 1936). She also works for the LJTrad project, which aims to establish an anthology of Judeo-Spanish literature, and for the ALIENTO project, which seeks to distinguish corresponding elements between different sapiential corpora circulating in the Iberian Peninsula during the Middle Ages.

Alessandro Guetta (participating remotely)

'An Ancient Psalm, a Modern Song: The Shift from Judeo-Italian to Standard, Literary Italian in the Jewish Translations from Hebrew in the Early Modern Period'

Beginning in around 1550, some Jewish Italian translators of the Bible, prayer book and other literary texts of religious, philosophical and wisdom literature embraced the new

orientation of many Italian writers. They started to write in 'literary' Italian (i.e., Tuscan), abandoning the traditional way of translating the text word by word. These Jewish Italian translators often saw Italian poetry – mainly octaves but also sonnets, canzoni and 'terza rima' – as a way to render medieval, mainly liturgical Hebrew poetry.

In this lecture, Professor Guetta will expound this shift by quoting examples of translations from the two relevant periods and taking into account a sort of 'transitional' way of translating: at once faithful to the tradition and open to the new, national idiom.

Alessandro Guetta is Professor of Jewish Philosophy at INALCO, Paris. He was Fellow and Visiting Professor at the universities of Pennsylvania, Oxford, Harvard and Michigan. He is co-director of the project 'Rieti' (a French-German collaboration) on the poetry and philosophy of Moshe of Rieti. He is also the author of works including: *Invito alla lettura di Machiavelli* (Milan, 1991); *Philosophie et cabbale. Essai sur la pensée d'Elie Benamozegh* (Paris, 1998) (English translation *Philosophy and Kabbalah: Elijah Benamozegh and the Reconciliation of Western Thought and Jewish Esotericism* [Albany, 2009]); *Italian Jewry in Early Modern Era. Essays in Intellectual History* (Boston, 2014); *Les Juifs d'Italie à la Renaissance*, Paris 2017; and 'An Ancient Psalm, a Modern Song': *Italian Translation of Hebrew Literature in the Early Modern Period* (Boston/Leiden, 2022).

Sandra Hajek

'Hebrew-Old French Biblical Glossaries as Testimonies of the Jewish Educational Tradition in Medieval Northern France'

Hebrew-Old French Biblical glossaries are not only one of the most extensive sources of Judeo-French, but also of testimonies of the Jewish educational tradition in medieval northern France (Tsarfat). The technique of explaining difficult words from the Bible by use of glosses in the vernacular language, Old French, was coined essentially by Rashi, but the selection of Hebrew words in the glossaries both qualitatively and quantitatively differs from the one in biblical commentaries by Rashi and his followers. The number of Hebrew words explained in the complete glossaries ranges from ca. 10,000 to ca. 22,000, amongst which are many very simple and frequent words. This discrepancy points to a special educational context – namely, the teaching of the Bible to students in class, who autonomously took notes (in the form of interlinear and/or marginal glosses, which were later copied and added up to form the glossaries) from oral translations of the Bible into the vernacular by the teacher or a translator and from the discussion of these translations. The glossaries are thus related to a parallel tradition in Jewish religious practice which consisted in the translation of biblical passages to be read on holidays as well as laws and prayers (*piyyutim*) into the vernacular to assure that Jewish people who did not know Hebrew (well) could understand and practice their religion.

Sandra Hajek studied Romance Philology, General Linguistics and German Linguistics at the University of Wuppertal in 2010 and finished her PhD at the University of Göttingen in 2018, with a thesis entitled: *Structure and Development of Dialectal Variation in Campania* (see <http://dx.doi.org/10.53846/goediss-6748>). As a post-doctoral research assistant and lecturer at the University of Göttingen, she continued her research in the domain of linguistic geography and dialectometry, while simultaneously working on Judeo-Romance languages. Her publications include: 'A Glossary of Latin and Italo-Romance Medico-Botanical Terms in Hebrew Characters on an Illustrated Manuscript Page (Ms. Oxford, Bodleian Opp. 688, fol. 117b)', with Guido Mensching, Gerrit Bos and Katrin Kogman-Appel, *Aleph* 19.2, pp. 169-199 (2019) and 'A fragment of Abraham Avigdor's translation of Gerard de Solo's Practica from

the Cairo Genizah: edition and analysis with special regard to the Old Occitan elements', with Guido Mensching and Gerrit Bos, *Aleph* 21.2, pp. 309-357 (2021).

Moshe Lavee

'Judeo-Arabic Homilies: Mediating Scholarship to the Wider Public'

At the end of the session (30 November, 16:00) Moshe Lavee will speak about 'Digital Humanities and Jewish Languages'.

Al'iftitahat is a genre of yet unnoticed Judeo-Arabic homilies practiced in Judeo-Arabic speaking communities from the 11th to the 13th century. The genre is typified by a marvellous tripled opening convention bringing together old rabbinic homiletic poems with later Judeo-Arabic modes of oration. As such, the genre functioned as a means of mediating complicated theological and philosophical ideas to the wider public in the synagogue, as well as in life cycle and annual cycle events. Exploring the written evidence of the genre, Dr Lavee will show the move from the earlier scholarship's book-oriented format to a later format that provides a better insight into the practicalities of the homilies. This later format represents both actual events of preaching as well as guidance for homilists. The shift in representation of theological and philosophical ideas enables us to glimpse the means by which medieval Jewish philosophy made its first steps towards public knowledge and forms of thinking and belief.

Moshe Lavee is Senior Lecturer of Talmud and Midrash in the Department of Jewish History and Bible in the University of Haifa. Lavee is the director of the Interdisciplinary Center for the Study of the Cairo Genizah, the BSc program in Digital Humanities and the eLijah-Lab for Digital Humanities applications in Jewish Studies. His thematic studies focus on demarcation of identity and Gender in Rabbinic Literature. In the last decade, his work on the reception of Aggadic Midrash as documented in the Cairo Genizah developed into a study of Judeo-Arabic homiletics. In the field of Digital Humanities, Lavee works on projects aimed at full textual availability of manuscripts, and supervised cataloguing and analysis of intertextual relations based on text reuse detection methods. His book *The Rabbinic Conversion of Judaism* was published by Brill in 2018, and his poetry book *Yet between Thy Teeth* was published by Pardes in 2020.

Laurent Mignon

'Judeo-Turkish: An Anomaly Among Jewish Languages?'

At first sight, the existence of Judeo-Turkish in the second half of the 19th century might appear to be an anomaly among so-called Jewish languages. The corpus of Judeo-Turkish texts consists almost exclusively of Ottoman Turkish texts written and published with the Hebrew alphabet, mostly in the Rashi script. They do not display any features that are characteristic of Jewish languages, such as the use of a distinct repertoire that would differentiate the users of the language from their non-Jewish neighbours. Yet the existence of Ottoman Turkish texts in the Hebrew alphabet is of great significance when studying the late Ottoman Turkish publishing world, where the Hebrew alphabet was one of many alphabets used to publish texts in Turkish – beside the Perso-Arabic, Armenian, Greek and Syriac alphabets – and in the context of the history of Jewish languages. The aim of Professor Mignon's paper will be to situate Judeo-Turkish within the broader Ottoman Turkish publishing world, while exploring

its intellectual kinship with other enlightened and educative experiments such as the publication of Standard High German Texts in the Hebrew alphabet by the *maskilim*.

Laurent Mignon is Professor of Turkish Language and Literature at University of Oxford, Fellow of the Middle East Centre at St Antony's College and Affiliate Professor at the Luxembourg School of Religion and Society. His research is mainly concerned with the so-called minor literatures of the Ottoman Empire and Turkey, especially Jewish literatures. He is the author of works including *Uncoupling Language and Religion: An Exploration into the Margins of Turkish Literature* (2021); *Edebiyatın Sınırlarında: Türkçe Edebiyat, Gürcistan ve Cengiz Aytmatov'a Dair* (*On the Margins of Literature: On Literature in Turkish, Georgia and Chinghiz Aitmatov*, 2016); *Hüzünlü Özgürlük: Yahudi Edebiyatı ve Düşüncesi Üzerine Yazılar* (*Sad Freedom: Writings on Jewish Literature and Intellectual History*, 2014); and, with Katja Triplett, *Et le papillon chanta: Orhan Veli, les 'Haïkai de Kikakou' et la genèse du haïku turc* (2019).

Oren Roman

'Old Yiddish Epic and Synagogue Liturgy'

Old Yiddish epic on biblical themes has been a popular genre among Ashkenazi Jews for centuries, as documented in numerous manuscripts and prints. However, there is little historical documentation regarding the epics' actual performance, and their intended form of transmission must be gleaned from the texts themselves. The proposed paper will explore the possibility that these Old Yiddish works were publicly read in the synagogue, highlighting intriguing paratextual references to the Haftarahs within certain epics. The paper will also consider the halachic permissibility of this possibility, and reference other Jewish communities where public readings of vernacular texts in the synagogue took place (e.g., in Judeo-Persian and Ladino).

Oren Roman is a Research Fellow at the Department of Jewish History, University of Haifa. He received his PhD from Hebrew University of Jerusalem through its Department of Yiddish. He was a post-doctoral fellow at the universities of Jerusalem, Düsseldorf and Be'er Sheva. His book, *Joshua and Judges in Yiddish Verse: Four Early Modern Epics*, was recently published by De Gruyter. He is currently preparing a scientific edition for the Old Yiddish masterpiece *Shmuel-bukh*, an epic retelling the Books of Samuel. This project is supported by the Israel Science Foundation.

Ossnat Sharon Pinto

'Far-Off Lands in Early Modern Jewish Imagination: Deciphering *Gelilot Eretz Yisrael* (Lublin, 1635)'

Gelilot Eretz Yisrael (Lublin, 1635) a popular Old Yiddish composition which describes a journey from Europe to the Land of Israel and to the marvellous lands beyond it, is a valuable (and largely overlooked) crystallization of medieval conceptions of far-off space as reworked into the early modern Jewish library. Rather than being dismissed as a low-brow, profit-oriented, plagiarism-adjacent amalgamation of sources, it should be viewed as a window into central-European Jews' cultural understanding of distant lands in both a geographical and a deeper, ontological sense. Interestingly, its conception and print history involve both translation of Hebrew into Yiddish and vice versa – which provides a valuable entry point into understanding the work's role and its cultural moment. In her paper, Dr Sharon Pinto will

analyse this work's layered redaction process of selection, reconfiguration and translation in order to decipher the cultural and conceptual shifts which brought it about.

Ossnat Sharon Pinto is a post-doctoral researcher in the field of early modern Jewish history and explores the intersection of literature and implicit cultural concepts such as self, space and history. Her Master's thesis on early modern reception of the medieval travelogue of Petachia of Regensburg was written at the Hebrew University under the supervision of Professor Galit Hasan-Rokem and Professor Israel Yuval, and later published as a paper in *Jerusalem Studies in Jewish Folklore* (2016). Her PhD, on the emergence of the self in early modern Jewish travel literature, was written at Haifa University under the supervision of Professor Dina Stein and Dr Zur Shalev (approved 2022). She is currently a Kreitman Fellow at the ERC-sponsored project *JEWFACT: Jewish Translation and Cultural Transfer in Early Modern Europe* at Ben-Gurion University, and studying the reworkings of chivalric romance in 18th-century Old Yiddish popular prose and their underlying conceptions of space.

Ilana Wartenberg

'Scientific and Philosophical Glossaries in Judeo-Italian and Hebrew: The Case of Ms. Mich. Add. 39 from the Bodleian Library'

In her paper, Dr Wartenberg will present the highlights of her lexical, textual, contextual, palaeographical and codicological research on the Hebrew/Judeo-Italian glossary Codex Mich. Add. 39 from the 17th century at the Bodleian Library. The glossary is composed of several parts and includes hundreds of Hebrew scientific and philosophical terms translated into Judeo-Italian, some of which are accompanied by short explanations in Judeo-Italian. This glossary is an important element within the ancillary genre of scientific-philosophical glossaries and throws important light on the education of Italian Jews and their linguistic aptitude.

Dr Ilana Wartenberg studied mathematics, linguistics, as well as history and philosophy of science in Tel Aviv and Paris. She has specialized in the history of Hebrew as a language of science and medieval Hebrew science in the larger context of the Arabic and Latin realms. She has researched and taught in London, Bern and Tel Aviv. As the director of *Italia Judaica* at the Goldstein-Goren Research Centre at Tel Aviv University, she is researching Hebrew scientific treatises from Renaissance Italy, with special focus on the presence and influence of the vernacular and Latin. Her first book, *The Epistle of the Number by Ibn Al-Aḥḍab: The Transmission of Arabic Mathematics to Hebrew Circles in Medieval Sicily* (Gorgias Press, 2015), is a multifarious study of the first known treatise of algebra in Hebrew, composed in Syracuse at the end of the 14th century. She is completing her second book on the Hebrew calendrical treatise of Rashi's student, Jacob bar Samson.

קניסטה אנפפה קניל נוסן קי יי ל סנני מברנימפיצי
דיסי מול סענענ סלמני

חכמת נשים בנתה ביתה חצבה עמוד יד
שבקה

קי נול דיזי על מברנימפיטן

לה שישנימיה די ל לני מיה פנבריקמטה
לה סנמה קמטה סמברק קניסטי סיטי קנלני

מיט מיסילדן קי מיל לנדאטן פני די קניסטה
מומברא מי סולג פיר מיילדני

לה לנה ינדמה מר אסיכי ניראמיטי נירטנאנסה
סילנדן מיל נלכי די איראנ בינדקיסן י לה סנמה

סאטה לנה מי מי סמברסן קי דינא קנסה סיה
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סנטן נמי די קנעלסי לנה יהודי נירטנאנסה אין ל
לנכויק מיט אמאסטמייטי די לה לנה אינדני שן

קניסטה אנפפה מיט עב אספ נפיל מי נירטנאנסה
לנה דידיקנאלב מי סמברדן אין פניסילן די קניסטן

מי קן דידיניאן צאנדן די טרונערי מנה טמל
נלסי לה מיה לנה סנכטי קי טרונענדני מן מניס

י ל סמאטן די ל מלטייה די פברארה שן מן
קסטיע קויעמאטן ק פניטי מלניאן שן קמטה
די קנלע נפילסימה מי פניטי פאמיניא די ל קמטי
דינע לה סמברק מטיינה עמן מי לה פברא מלטי

Basel, Historisches Museum, Comites Latentes 173.
Sefer Hokhmat Nashim, Judeo-Italian, between 1565 and 1599, fol 8r.